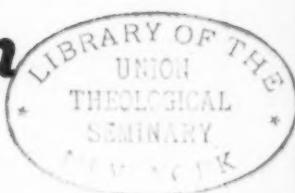


The **CHRISTIAN CENTURY**

A Journal of Religion



Are Buddhism and Christianity
Converging?

By T. T. Brumbaugh

The Plight of the Negro
Intellectuals

By Rebecca Caudill

Is the Passion Play Anti-Semitic?
Portrait of an American

Editorials

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The CHRISTIAN CENTURY

August 20, 1930

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The Office Notebook

Well, it's cooler. That is really the big news in the office today, and is hereby passed on to all editors, contributing editors, staff correspondents and other members of the force, including the circulation manager now vacationing on his own private island off the Maine coast.

It's remarkable how The Christian Century staff scatters when summer comes. One of them is now in Russia. Another in Austria or Poland, we're not sure which. Another in Palestine. Another perched on one side of a Rocky mountain somewhere out in Colorado. Another lying in the sand on the other shore of Lake Michigan. Another in England, or was at last reports.

One of the girls in the business office sent us a postcard from Nuremberg the other day. Yes, she had a ticket for Oberammergau. But that was before she had read Dr. Steiner's article. Or the editorial in this issue.

However, there are some of us who don't dare to leave just now. The literary editor, for example. After his experience with the eight or nine hundred—or thousand, which was it?—reviews submitted in the July book review contest, the lit. ed. believes in being forehanded, and has already started reading the August entrants. There are not so far, he reports, so many of them. But they average considerably better.

One reader complained that the winning reviews in the July contest each contained more than the prescribed 300 words. We haven't counted them to find out whether the charge is true, but even if it is there will be no disqualifications. When an editor says 300 words he doesn't mean that he is going to count, telegram fashion, every word in every piece of copy submitted. What he means—and here's a bit of valuable information for aspiring authors—is one full-sized sheet of paper, typewritten on one side, the typewriting being double-spaced. That, to the editor, is 300 words. And he's never very far off in such a rough calculation.

Here is good news from Montreal. Dr. Lynn Harold Hough has come safely through the series of hospital experiences which so completely wrecked his plans for the summer. He is still having to take life easy, and will have to conserve his strength for some time to come. But he expects to begin work in the fall in his new post as professor of preaching at Drew university without any postponement. We know how much relief and real joy this announcement will bring to the multitudes of Dr. Hough's friends on both sides of the Atlantic.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

SO little can be said concerning a lynching that is likely to have any effect on the lynchers that this paper has recently passed over most such incidents in silence. It has given prominence to every compilation of statistics showing lynching to be on the

The Lynchings in Indiana

wane, hoping thereby to encourage all who work to produce a community sentiment in favor of complete

reliance upon due process of law. It has done its best to promote the work of the Interracial commission and of every other organization which has dared to tackle this problem. But concerning so horrible a display of mob brutality as occurred in the lynching of two Negro youths in Marion, Indiana, something must be said. That something may be stated in these three propositions: First, that the color problem is no nearer a solution in the north than it is in the south. Second, that the reports of this lynching indicate again that lawlessness and official dereliction walk hand in hand. Third, that if the state of Indiana does nothing effective to punish the perpetrators of this outrage, then the state of Indiana must assume responsibility for encouraging the spread of mob violence within its own borders and throughout the north.

England and American Opinion Concerning India

ALARGE portion of the British press is considerably exercised by the extent to which American public opinion is purported to be influenced by the propaganda of Indian agitators. In a series of articles in the London Times Dr. Edward Thompson, once an educational missionary in India, now on the faculty of Oxford and at present a visiting professor at Vassar, has sounded the alarm. Other papers are taking it up. The Christian Century seems to be regarded as a particularly horrible example. Our old friends of the Christian World speak regretfully of our "prejudiced temper" and of "a strong undercurrent of bitterness" which marks our references to

Indian affairs. Much the same view prevails in Canada where the New Outlook, organ of the United church, refers to the article by Mr. Negley Farson, which appeared in our issue of July 2, as "the hysterical outburst of a Chicago newspaper man." These reactions are probably to be expected. We have repeatedly said that, placed in circumstances similar to those today confronting Britain in India, we doubt whether the United States would do as well as Britain is doing. In saying this, we refer to the press as much as to governments. Indeed, the evidence to be drawn from America's brief imperialistic experience indicates that, under similar circumstances, the American performance would be worse. It was practically impossible, at the time, to induce the American press to print, or Americans to believe, information regarding the "water cure" and similar tortures used by American troops in "pacifying" the Philippines. To this day there is almost no knowledge in this country of the brutalities connected with the capture of Vera Cruz in 1914. Nor is there any conception of the extent to which news reports from Haiti have passed through American marine channels, and the consequent effect upon their disinterestedness.

Truth in Time Of Crisis

THE trouble is that it is almost impossible to get or circulate dependable facts in time of crisis. For example, it is ludicrous to assert that the British point of view on India is not being given full publicity in this country. There are, to be sure, a few Indian nationalist speakers at work here, but every person who has prepared a program for a public meeting dealing with the Indian issue knows that they are far outnumbered by speakers presenting the British side. The pro-Indian speakers do, in some cases, indulge in wild and unreasonable charges against the British administration of India, as Dr. Thompson has testified, but such charges are quite offset by the replies of reasonable British defenders like Dr. Thompson himself. Moreover, the news which is printed in the

American press all, if it originates in India, passes through the British censorship. And in addition to everything else, it needs to be remembered that the one influence which has undoubtedly had most effect on American opinion in recent months has been the writing of Miss Katherine Mayo, who can hardly be accounted anti-British. Yet Americans have unquestionably been impressed by the firsthand testimony of journalists like Mr. Negley Farson, of the Chicago Daily News, and Mr. Webb Miller, of the United press, as to atrocities they have personally witnessed. It will not do to dismiss such men or their work as "hysterical." They have established their claim to credibility too securely by their work on previous important assignments. And Americans have also been impressed by the accumulating evidence that, taken as a whole, the Gandhi campaign has achieved a measure of non-violence that would have been pronounced impossible at the outset. Furthermore, Americans who have had experience with the fate of minority opinions in times of crisis must regard as ominous the action of the labor party in England in virtually silencing in parliament the voice of Fenner Brockway and other members of the I. L. P. From the outbreak of this trouble, *The Christian Century* has expressed profound sympathy for the MacDonald government and for all men of liberal sentiment in Britain. But two considerations lie beneath all our comments on the Indian situation, to wit: We do not trust any government to tell or any popular press to print all the truth in time of crisis. And we believe the Gandhi campaign of non-violence is the most inescapable spiritual challenge in the world today.

Training Ministers for Their Real Tasks

IMPORTANT changes in the content and methods of theological education have been made within the past generation, and still more important ones are on the way. The Institute of social and religious research has initiated an investigation into the actual functions of the ministry at the present day and the best ways of preparing men to perform them. It seems so obviously reasonable to inquire just what the churches want their ministers to do and how they may be fitted to do these things, rather than to carry on a traditional program of studies inherited from a previous age, that it is a wonder no one ever thought of it before. Meanwhile, a less radical improvement than those which may follow this investigation, but still a sensible one so far as it goes, has been introduced by the Episcopal theological school, Cambridge, Massachusetts, in its plan of giving its candidates for graduation a general examination in their knowledge of theology and in their ability to think, rather than in the specific courses of instruction which they have followed. The list of questions for this year's candidates gives them opportunity to discuss, for example, the relation of the psychology of religion to salvation,

the place of "taboo" in current Christian civilization, the remarriage of divorced persons, the justification (if any) for a Christian's participation in war, the relation of the Protestant Episcopal church in the United States to the church as a whole, the recent refusal of permission to a Presbyterian minister to celebrate holy communion in St. George's church, New York. There are wide areas of ministerial competence still untouched by these questions, or any others that have yet been prepared to test the preparation of young ministers for their work, but they do give the candidates a chance to show how they are using their minds on current issues as well as how much they know about systematic theology and exegesis.

Less Bigotry Needed, Not More

THE possibility that the faithful might have their faith undermined or their morals corrupted by what they hear over the radio has been a matter of very natural concern to the Roman Catholic authorities. Apart from the question of morals—which is everybody's concern—there is the ever present chance of hearing non-Catholic religious addresses. Instructions have been issued by which Catholics may know just when to switch off a preacher whose words may endanger the faith. The pope assigned "protection against dangerous broadcasting" as the special topic for prayer last month by the "Apostleship of prayer," an organization with some millions of members in this country. Accustomed to rely largely upon the methods of the index and of prohibiting the hearing as well as the reading of expressions of opinion not sanctioned by the church, Rome faces a new situation with the coming of the radio. But she will face it with her usual energy and resourcefulness. Perhaps by putting counter-propaganda on the air. "Bigotry must not go unanswered," says Dr. J. M. Gillis, the editor of the *Catholic World*. "We must have radio stations of our own." "Bigotry," it must be understood, is merely the cant term used by many Catholic writers to designate anything that is either anti-Catholic or non-Catholic. As a matter of fact, very few attacks on Catholicism are made over the radio, and there ought to be none. They should be put off of the air by the federal authorities, together with attacks on all other forms of religion. Dr. Gillis predicts that "we may see amazing results" when the church gets going with its broadcasting program. We certainly shall if the air is to be made the arena for a continuous debate among all the forms of religion. The Catholics have as good a right there as anybody, and as good a right to immunity from attacks which they have no opportunity to answer. But the radio nuisance is going to be infinitely aggravated if the highways of the sky are going to be crowded with the traffic of jangling voices for and against all the varieties of religion whose adherents consider them the ultimate truth. It would be better to cut out all the real bigotry and let each do

civilization, justification in war, the church in the recent minister to church, New competence others that paration of do give the using their much they sis.

ight have s corrupted een a mat- ian Catho- of morals s the ever e religious l by which tch off a ath. The ous broad- month by ation with accustomed dex and of dling of ex- he church, ring of the energy and inter-propa- answered, e Catholic our own." y the can- gnate any tholic. As olicism are to be none. eederal au- r forms of see amaz- g with its f the air is ate among ve as good ght to im- opportunity to be in- ky are go- ing voices whose ad- would be t each de-

liver its affirmative message, than to try to even the account by giving free rein to all the kinds of bigotry there are.

The Handicap Good Pictures Are Under

WHAT have you to say," asks a subscriber, "in answer to the charge that good pictures so often fail to produce encouraging profits?" He sends us a clipping from the Motion Picture News relating how that splendid picture "With Byrd at the South Pole" flopped at the Rialto theater in New York. We quote from the editorial:

The flappers are credited with doing the damage. The audiences were composed of the very young and the middle-aged, but the callow youth of the metropolis was conspicuous by its absence. The picture contained no "sex angles," and thus again the reforming profession, clamoring for "clean pictures," was confounded. A tremendous campaign was put behind the film. Byrd's arrival in town on the day of the opening—carefully planned to benefit the picture, the story has it—was looked upon as a sure-fire draw, but the picture, nevertheless, opened slowly. Nine hundred women's clubs in the metropolitan area and 33,000 Boy Scouts were contacted; Byrd appeared in newsreels; the Hays organization did what it could; the radio was used; approximately 17,000 lines of free publicity were garnered. Some people saw the picture two and three times.

Yet the picture flopped. The answer does not seem difficult. For years the producers have been driving the better elements of the public out of their theaters. They have catered only to the "callow youth"—with emphasis upon the "callow." Today the better elements are out of the habit of going to the movies. "I don't go to the movies any more; I got disgusted with them," is the sentence we have heard most frequently from intelligent adults and it puts the whole thing in a nutshell. The producers can no more expect that this lost public will come back for an occasional good movie any more than a preacher who has established a reputation for poor sermons can expect to crowd his pews when he has a good one. The winning of the lost public will require of the producers works meet for repentance and a long and steady run of good pictures. It will be costly, but the alternative is suicide.

A Little Lesson in Christian Courtesy

IT IS particularly unfortunate that, just when the Episcopalians, at the invitation of The Christian Century and others, are setting forth the practical advantages of episcopacy as a working method of administering the church, a bishop should appear to exhibit that supercilious attitude which Protestants so easily, though perhaps unjustly, associate with the churches which make much of "orders." In his recent book on church unity Dr. Headlam, bishop of Gloucester, refers to "a certain Mr. Ainslie, who belongs to a religious body of comparatively recent origin, called the Disciples of Christ, who are characterized

by having no orders and no creed." It is perhaps sufficient to record the protests from English sources against this condescending reference to one of America's best known and most respected religious leaders. Sir Henry Lunn, in the Review of the Churches, comments critically upon the bishop's unfortunate lapse from the ordinary canons of literary and journalistic courtesy and his offensive exhibition of a sense of ecclesiastical superiority, and the Christian World reprints Sir Henry's protest at length. One can understand how an uninformed English writer might ignorantly class the Disciples—a body nearly a million and a half strong and almost as old as the American republic—with the multitude of pretty sects "of comparatively recent origin" of which this continent has been so prolific. But that a bishop who has been regius professor of divinity and who is enough interested in the unity movement to write a book about it should refer to the outstanding American apostle of Christian unity, and one who has been honored in England almost as much as in America, as "a certain Mr. Ainslie," indicates either an astounding ignorance or a disregard of the ordinary amenities which are quite as essential to unity as any amount of agreement about faith and order. A book of etiquette for bishops could not have a large sale but might serve a useful purpose.

Is the Passion Play Anti-Semitic?

A CONTEMPORARY weekly, the Jewish Tribune, asks why no Christian raises a voice against the Passion play. The Jewish editor says that he, like Jesus, is profoundly convinced that the greatest causes to be served are those of love of man for his neighbor, and peace among the peoples of the earth. The Passion play, however, stimulates a "religious consciousness not half so much as a burning hate for the Jew." A staff writer of the Jewish Tribune went to Oberammergau. He reports that he saw Anton Lang play the character of Jesus superbly with the moving quality with which "God" is portrayed in the current American play, the Green Pastures. He saw, also, Andreas Lang play Judas—malicious, fawning and despicable, without a ray of goodness. As Jesus is "God," so Judas is "Evil." Judas, moreover, in the drama is plainly a symbol: a symbol of the Jews, the Passion-Play-Jew whose synagogue is only a place for corruption and barter; whose sanhedrin is only a group of small visioned, petty plotters; whose people in the mob scenes all are only cheap, bickering evil-doers. In the final gruesome act, after the wounded, bloody Jesus has been dragged in the dust, Jesus' agonizing figure on the cross comes to the audience "with a force that is thunderous and titanic. It is electrified. It is

brought sharply against the Jew. When Jesus, bleeding and in pain, dies upon the cross the anger of the audience against the Jew is audible." The feeling of the Jewish Tribune is that the Passion play is denying the teachings of Jesus by poisoning men's minds and stirring thoughts of hatred against the very people whose culture produced Jesus.

Ostensibly the Passion play is a dramatic presentation of the climax and the denouement in the story of the Nazarene. In this story Judas no more than Isaiah, Jeremiah, John or Jesus symbolizes Jewry. Jesus was a loyal Jew steeped in the wisdom of the Jewish fathers and eagerly stirred by the dreams of the Jewish prophets. On the face of the facts, the crucifixion tragedy is not anti-Semitic propaganda any more than the early chapters of Exodus should be considered invidious cultivation of hatred against the people of Egypt. The repudiation of Jesus by the dominating majority in power at that time only indicates the eternal human conflict between the conserving social forces and the changing, emerging growth in human consciousness. Killing a person whose only fault is fidelity to truth as he sees it is not unique in the case of Jesus. Did not Elijah report prophets slain in that day by a callous majority? Was not Socrates poisoned by the established order in Athens? Was not the religious leader Mani nailed to a cross in Persia? Did not Christians burn heretics in defense of a static faith? Were not Sacco and Vanzetti electrocuted to safeguard the status quo in these United States?

Jesus, to the Christian, is one who incarnated the emerging, creative idealism in the consciousness of mankind. Ideas and purposes are born with struggle and pain. Society builds up a resistance to change, even though change characterizes everything in the universe. This conservative element in human nature is valuable because without conservatism civilization would lack continuity and stability. At the same time some individuals and some communities of people must in every consequential age break through the established order of things and suffer for the sake of progress the criticism and penalty imposed by the guardians of the folkways and institutions. Thus the Christian sees that the experience of Jesus is to a degree the experience of every thoughtful, courageous person who is living at the growing edge of civilization. What the Christian knows of Jesus' life and its denouement is immensely valuable as a concrete symbol of the adventurous living which has characterized some lives in every era along the rising trail of human history.

Indeed, the early Christians saw the common lot of prophetic personalities, in which Jesus shared. Prophets were "tortured, not accepting their deliverance that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted,

ill-treated, of whom the world was not worthy."

In telling of the trial and death of Jesus, Christians have a serious responsibility. The masses of adults are mentally developed to a point lower than a normal fifteen year old child. They do not see meanings so much as they understand the tangible; they do not see causes so much as they are impressed by effects. When a hero is defeated, like children the majority seek a simple scapegoat. The kaiser was the popular scapegoat in the war. The Jew is the scapegoat to many people in the killing of Jesus. Half of the six hundred and eighty-two million nominal Christians in the world today cherish a primary and naive hero-and-villain tale of the crucifixion. Those immature minds do not take into account the normal struggle a prophet must make, nor do they realize that without any doubt in towns up and down the Jordan there were rebellious Jews who were impotent but looked at things as Jesus saw them, and whose hearts were broken when their friend was hung on the cross.

The Passion play in Oberammergau, particularly, must take care, for in years past in every direction from the Bavarian hills European maltreatment of Jewish minority groups has been frightful. Pogroms are fanatical cruelties inflicted by unreasonable mobs. No drama which incites anti-Semitism should be put on in the name of Jesus. One regrettable feature of the Freiburg Passion play which has been touring the United States was that it made a Nordic out of Jesus and gave Mary Teutonic hair, while Judas, Caiaphus, and the Jewish mob were Shylock-Jews. The effect clearly was unjust. Some undiscriminating American Christians may have been moved to dislike all Jews because some Jews laughed at Jesus. To the extent, then, that the Passion play engenders hatred against the Jews of today, and draws a distorted picture of an inglorious Judaism in the minds of under-educated people, the Jewish Tribune is right: the Passion play drips poison. Christians who dismiss the charges of this Jew lightly, must bear in mind that many Jews who have experienced bloody pogroms, sense the inflammatory nature of certain phases of the Passion play somewhat as Walter White, the Negro leader, is sensitive to the ever-present causes of white outbreaks against blacks: as a child Walter White saw a mob annihilate some of his people!

Are the emphases in the Passion play upon the beating of the body of Jesus, the hollow hammering as Roman soldiers nail his hands and feet to the beams, and the hideous picture of a friend dangling in a method of death which civilization has outmoded, really the impressions Christians want to put into the minds of the masses whose first impulse after seeing it sometimes is to go out and "get the Jews"? During the world war the most effective stories with which patriots could work up hatred and excite those glands which pore fighting fever into the blood, were the atrocities. Tales of barbarians gutting a man, or crucifying a captive with bayonets on a barn door, were images which when burned into the minds of men and boys made them boil over with sheer mad-

ness. They wanted to get across the trenches to tear the guilty brutes to pieces. Fighting men were made that way. Dramatizing the physical agony of Jesus may psychologically arouse social attitudes for ill which neither Jesus nor his followers ever intended. Evidence points to a trend in which Christians gradually are outgrowing what was almost a pathological absorption in the physical wounds of Jesus. Christians from the United States, for example, are shocked by the frightfully bloody figures and pictures of the dying Jesus which Latin American Christians fondle and kiss. The bleeding crucifixes which dot European landscapes appear to be less meaningful now that more emphasis is placed upon the experiences and decisions of Jesus. In the United States little is made of the ghastly wounds: more and more the life he lived, the principles he taught, and the faithfulness he revealed in Gethsemane, are the points Christians stress. In this respect, also, the Passion play should scrutinize again its stage effects.

Portrait of an American— 1930

THE census of 1930 has been taken. Not all the facts discovered are as yet available, but the important ones have been tabulated and made public. The population of continental United States is known, according to the first official count, to have been 122,698,190 on April 1. This is an increase of 16,987,570, or 16.1 per cent, over the population in 1920. The population of California has grown by 65.5 per cent during the last ten years; Florida 51.4 per cent; Michigan 32 per cent; Arizona 30.4 per cent; New Jersey 27.6 per cent; Texas 24.8 per cent; North Carolina 23.9 per cent. So the list runs down to Vermont and Georgia, which scorn the modern rush with populations gaining only 1.9 and 0.2 per cent, respectively, and Montana, which dares to report a decrease of 2.3 per cent since 1920. The speed with which the census has been taken and tabulated speaks well for the efficiency of this branch of the government.

As the census takers have moved among us, what impressions have they gathered? Some of their discoveries have been included in the supplementary facts tabulated on the census forms, and will one day become a common hunting ground for hundreds of would-be Ph.D.'s and all other students of American life. But that will not be for a year or two years to come. In the meanwhile, it is not hard to determine what the average American seems like in this third decade of this twentieth century.

If the American of 1930 lives in the country, he is likely to give the impression of being a man harried and resentful. Outwardly, many of the aspects of rural life are improving. Roads are being hard surfaced. Farm-houses are being equipped with the con-

veniences once largely restricted to the cities. The automobile, immensely widening the farmer's outreach, is ubiquitous. Schools are much better than in the past. But the cost of farm machinery and of other necessities—most of them tariff protected—has gone up so rapidly while income from farm products has risen so slowly, that farming has become an exceedingly hazardous occupation from the financial standpoint. Thousands of farmers are in debt. Other thousands are shifting into the tenant class. Banks in farming states are having a hard struggle for existence. Hundreds have failed.

This unfavorable condition of agriculture as an industry produces various effects on the farmer. It makes him increasingly responsive to political agitation, and inclined to join in political action. The result has been the passing of the farm bill, with the subsequent formation of the farm board, and the operations of that body intended, without much success, to stabilize the cotton and wheat markets. But the farmer still seems more inclined to take his troubles out in agitation than in insurgency at the polls. At least, that would seem to be the verdict of the primaries thus far held in Kansas, Iowa and other agricultural states. The truth is that the farmer is skeptical as to the success which any political method can attain in helping him. An experience like the drought of the present summer tends to make him feel that, no matter what may be done, fate is against him. His pessimistic mood accelerates the drift to the cities.

This year's census shows plainly that this drift is not only taking people from the farms, but is now threatening the very existence of the rural village. The American of 1930 is no longer a small town man. He may remain in the small town if he owns his home there, or has an assured income, but his son is moving out. To a large degree, the spread of the chain store is responsible for this. The chain store, run by its imported manager-clerk, puts an end to the small town boy's ambition of growing up to inherit the local merchandising establishment. Soon the small city will have absorbed most of the villages which formed the backbone of American social organization before the turn of the century. For those who leave the farms and do not find their way to the small cities, the large cities ceaselessly beckon.

The great migration to the city shows no signs of lessening. In fact, the new census indicates that it is now affecting parts of the country hitherto almost immune. Nothing in the entire tabulation is more worthy of study than the emergence in the south—our ancient plantation empire—of industrial areas such as Birmingham, Atlanta and the pride-filled cities of Texas and Oklahoma. What is this American city-dweller of 1930 like?

For one thing, he is a man without any vital sense of civic or social responsibility. John Smith, the young householder who lives in Smithville, with its population of five thousand, early shoulders a definite share of responsibility for making Smithville what Smith-

ville thinks it ought to be. Either that, or he comes under active condemnation as a poor citizen and neighbor. But when John Smith moves from Smithville to Chicago, lured by a higher apparent wage, and rents a three-room apartment somewhere in the rabbit warren of the west side, he is instantly lost in the crowd. What difference do his views on civic or social questions make? How could he influence those issues if he wanted to? The natural result is that he soon ceases to worry about them one way or another. His public interests narrow down to a desire to see taxes kept as low as possible, and wages as high.

He becomes either an apartment dweller or the occupant of a house which is so close to its adjoining houses that there is small chance for recreation at home. In many cases, both parents in such families will be wage-earners. The children, in the typical city school, become engrossed in extracurricular activities which keep them away from home almost as continuously as the wage-earners. Home, in other words, becomes increasingly a sort of hotel, in and out of which dash feverish humans, bound either for work or amusement in other places. One effect of this mode of life has been the increase of bakery output by 60 per cent during the ten years following the outbreak of the world war. Similarly, the amount of work done in laundries increased by 57 per cent during the same period. The number of delicatessen stores grew three times as fast as the population during the decade 1910-20.

The city American of 1930, like his farmer cousin, is generally in debt. His debt may be only in the form of obligations incurred in instalment buying, or it may consist of the heavy credit obligations under which the majority of business men operate. It is, nevertheless, debt. Thus, a study just completed by the federal department of labor, shows that in what is commonly considered the high wage group employed in Ford factories, with the man of the family working at least 225 days during 1929 and at a minimum wage of \$7 a day, out of 100 families, while 37 were spending less than earned, and 19 were balancing their budgets, 44 were going further and further into debt. The group studied as a whole showed an average yearly deficit, out of an average income of \$1711.87, of approximately \$8 per family.

Such a condition of affairs has much to do with the enormous increase in stock speculation, crop speculation and gambling of many kinds. The stock market frenzy of 1928-29 owed its extent largely to the entrance into the market of the small merchant and office-worker from the city. Even today, after the dismal experience of the past months, large numbers of white collar employees are dabbling in margins. Crop speculation has involved the financial resources of thousands, particularly in the cotton-growing south. The factory and mill worker of the city is much more likely to be gambling on the results of sporting events. Readers of *The Christian Century* will remember the article, "Gambling by Wire," published April 25, in which Professor Jerome Davis, of Yale university,

told of the growth of this evil across the country. But these are the ways by which the American of 1930 seeks the quick fortune which the American of 1830 sought on the frontier.

Our city American is an incessant patron of commercialized amusements. He has transformed baseball from a corner-lot game into a heavily capitalized big business. He has brought the movies out of the limbo of vacant stores into the incandescent palaces of the nation's fourth industry. He forces the newspaper to expand and expand and again expand the space which it devotes to sports. He gladly pays enormous salaries to professional athletes, or cinema stars, or cowboy comedians—anybody who can amuse him.

He is no reader. A study by R. L. Duffus, undertaken on behalf of the Carnegie corporation, "Books: Their Place in a Democracy," is published this week, and shows that the average American buys only two books a year; reads only seven. Riding to and from his work, the city dweller paws his way through newspapers, but it is hard to believe that he brings any coherent world-view from that occupation. Yet he is constantly showing himself to be a victim of almost any mass suggestion. He knows that Chesterfields satisfy, and buys accordingly. He knows that socialists are reds, and shuns them. He sends a telegram on Mother's day. On his wedding anniversary he says it with flowers. Prohibition, he is sure, is a failure; people drink more than they ever did. Andrew Mellon is the greatest secretary of the treasury since Hamilton. He can hum the Maine Stein song. He has stopped wearing bow ties. He will doff his straw hat on September 15.

These are the people to whose spiritual needs the churches of the United States are supposed to be ministering. Have they any spiritual needs? If so, have the churches any clear ideas as to what those needs are? Or how to go about satisfying them?

Alchemy

A FRAGRANT world where long dream-winds have blown,
And beauty walks knee-deep in maiden-hair;
Yet—graves are here, and wills stiff with despair,
Birth-hobbled minds and twisted, tortured bone.
When Life swings up her bugle, hearts left prone
By pain hear only noise, and bound lives stare
At thick cell-walls—though earth's long trails wind
fair . . .

Why these short chains—and each self chained alone?
The dark breathes silence. But it lifts a cross
That nail-hurt hands have changed from wood to
Light.

O sentient, pain-scarred fingers, work this night
Your mystic alchemy in one more will!
So shall I give for each long hour of loss
Some luster-thing my soul transmutes from ill.

HELEN MOLYNEAUX SALISBURY.

Are Buddhism and Christianity Converging?

By T. T. Brumbaugh

"**I**T really is not so that all men shall turn and accept the gospel. That will never be. The devil will never let that come to pass. Therefore there will ever be in the world many different faiths and religions."

It is a far cry from these words of negative prophecy by Martin Luther to the prospect of ultimate enunciation in "The Pilgrimage of Buddhism" by Professor J. B. Pratt. "If no new important differences in belief arise, it means that the future will witness a gradual and practical approximation of the two religions (Buddhism and Christianity). Already when liberal Buddhist and liberal Christian thinkers frankly compare their views they discover that the principal differences consist in the ways in which they express their faith; it is chiefly their symbols which divide them."

Can it be possible that, after all, Buddhism, long regarded as one of Christianity's most stubborn foes, is not far from the kingdom of God? And is there evidence that Christian thought also inclines toward a possible convergence with the best of Buddhist thought today?

Not Considering Original Forms

Before proceeding, let it be observed that no one, speaking of a vital evolving Buddhism today, can have reference to the earliest historic form known as Hinayana Buddhism, (i. e. that of the Lesser Vehicle.) This earlier generic and philosophic form of Buddhism perished in the land which gave it birth, and that which in Burma, Tibet and China today claims allegiance to the Hinayana tradition is no more faithful to its origin than the Mahayana (Greater Vehicle) which flourishes in China and Japan. For original Buddhism was agnostic concerning the divine and non-idolatrous, whereas these popular forms of the faith today are essentially polytheistic and given largely to image-worship.

With respect to this image worship and the acceptance of many near-gods and saints in the universe who may be worshiped in lieu of the Supreme, as well as in the ornate nature of their sanctuaries, the use of incense, darkness symbolic of mystery and magic, the exaltation of ritualism, and so forth, modern Buddhists find no great difficulty in transferring their worship from temple to Catholic church or shrine. Let it not be forgotten that much of the mystery-creating atmosphere of early and medieval Christianity, as well as almost the entire system of celibacy, monasticism and asceticism, was borrowed from oriental sources. Be it remembered also that the vatican in

the 16th century canonized Gautama Buddha himself as the renamed Saint Josaphat, a great and good man in India of whom early Christian missionaries learned in legend and tradition, but not therefore as they supposed, a "Christian" saint. The tradition was, however, in keeping with the spirit of Catholic Christianity of that era, and it is evident that in these respects at least Buddhism and Christianity had been approaching common ground even before the Protestant reformation.

Protest Against Established Order

The story of the transfer of religious authority in the thought-life of half of Europe from the church to the Bible is well known in Christian circles. It is not so well understood that this protest against the infallibility of a tradition and an institution dates back much earlier than the time of Luther, and in fact can, by a series of controversies between individuals, in councils and in missionary history, be traced to the very days when Paul had to withstand Peter to the face at Jerusalem.

Buddhism has from its earliest history experienced a similar constant ferment against the established order. Scarcely was Gautama gone before his disciples were disputing as to which of the traditions represented his authentic teachings: that which in its disdain for both selfhood and the temporal order emphasized no regard for the future; or that which felt so keenly the identity of the present and of personal destiny with the future of all things that it evolved a doctrine of Bodhisattva whereby one might return to earth after death as a benefactor of humanity. The latter proved the more attractive doctrine, and from this it was but a step to belief in a conscious future life which the popular sects of Mahayana Buddhism all stress.

Speculation on Future Life

Somewhere in this development—whether through contact with Nestorian Christians or not, who can tell?—there appeared another variation in Buddhist doctrine which, as judged from its ready acceptance by millions of peoples, justified itself and survived. If a future life, why not a saviour, faith in whom would assure one an eternal abode in the land of bliss? Amitabha, frequently Anglicized as Amida Buddha, an utterly unhistoric figure, became such an object of faith throughout eastern Asia, and the well-known phrase, "I put my faith in the Eternal Buddha," came to the lips of millions of Buddhists in anticipation of certain rescue from the evil world.

There followed an orgy of speculation on the nature of the future, with the resulting development of a series of heavens and hells and the prospect that a man will find a place in the after life in keeping with his position on the goodness-badness scale in this existence. From this, quite naturally, a dispute arose as to whether it was faith or works which saved a man, and many centuries of Buddhist history are concerned with argument on this issue, reminding us of much of the writings of James, Paul, Augustine and Luther.

Buddhism's Protestant Reformation

At length Mahayana Buddhism experienced a genuine Protestant reformation and, at least for Japan, the Martin Luther of that movement was Honen Shonin whose conception of the spiritual order was almost theistic, and who believed clearly in a doctrine of personal future life, with salvation for all who, putting aside all notion of merit, pin their faith in the saving grace of Amida. The influence of Honen's disciple, Shinran, seems to have been greater than his master's upon the life of his time. Shinran finds his Christian counterpart in John Calvin, in that both contended that, whereas salvation is realized by faith and there is no merit whatsoever in good works upon which one may draw credit in a day of reckoning, yet it is assumed that the enlightened man should act like one and should produce fruits accordingly, personal, social and civil. This doctrine of good citizenship was new in Buddhist circles, and Shinran further shocked defenders of the older order by enjoining upon even the priesthood the necessity of marrying, raising a family, eating meat, and otherwise identifying oneself with the community for its improvement.

Concern for the future, serving humanity, belief in One who saves through faith, the idea of heaven and hell, and the development of good citizenship as an obligation upon the "enlightened"—these are examples of how Buddhism and Christianity have throughout medieval and early modern history approximated each other. The evidence of such convergence in thought on the part of certain of the most aggressive Buddhist sects in Japan and some parts of the Christian church in more recent times is even more striking.

Christianity Copies Buddhism

Much has been written of late about the discovery of large elements of good within other cultures and religious faiths. Much has also been said concerning the imitation of the organization and methods of the Christian church by some Buddhist orders, e. g., Sunday schools, young people's societies, Boy scout troops, evangelistic campaigns, hymn singing, and the like. Not so much publicity has been given perhaps to instances in which Christianity has stolen leaves from Buddhist notebooks: a Christian missionary fitting up a monastery-like temple in China and sharing religious experiences with Buddhist priests; the admission of ancestral tablets to a diocesan cathedral; a pastor interweaving Buddhist sutras, Confucian

verses and Bible passages throughout a service resembling in many respects the usual observances in oriental lands; the frank acceptance by Chinese and Japanese Christians of Confucian and Buddhist teachings in circumstances in which the Bible is silent, or where the occidental interpretation of Christian ethics is objectionable. What is happening in Zion? What is back of all this interpenetration and adaptation?

The fact is that Buddhists and Christians, as well as adherents of the other great world religions, are beginning to see not only that there is much good held in common by otherwise differing faiths, but that there are certain features of other religious systems needed by all and worthy of being incorporated by each within its own. Furthermore, their most aggressive spirits who delve beneath the symbols and forms that at first contact seem so different, are discovering that, out of regard for universal truth, which can be only unitary, there must be adjustment to bring religious faith of whatever sort into conformity with universally accepted scientific thought. Both Christianity and Buddhism, outside certain bigoted circles, are learning to make concessions to this necessity.

Victory Over Materialism

Liberal Christians have ever been assured that there was nothing in scientific truth contrary to the real genius of the Christian faith. Buddhists have felt the same concerning the essence of Buddhism. Professor Bruno Petzold, a fine German student of Buddhist culture and thought, some time ago assured his Buddhist friends and the public at large that "it could happen that to the three so-called 'seals' of Hinayana, . . . a fourth seal, namely the seal of absolute reality, could be added without contradicting in any way the teachings of primitive Buddhism and without shaking the building of Buddhism to its foundations."

Both Buddhism and Christianity have hailed with delight the recent discoveries of the scientists which have so relegated to oblivion a grossly materialistic conception of reality. This mutual cause of rejoicing has also strengthened the sentiment that perhaps these two faiths, both of which hold to the supremacy of spiritual over material values in life, are not so much enemies and rivals as mutually concerned for the defeat of the mighty foe of all things spiritual.

One instance of how scientific thought is serving to mold differing religious sentiments into a harmonious whole may be cited. Professor A. S. Eddington, after making it perfectly clear in his earlier books that he believes "the stuff of the world is mind-stuff," goes farther in "Science and the Unseen World" and remarks, "It is of the very essence of the unseen world that the conception of personality should dominate it. . . . We have to build the spiritual world out of symbols taken from our own personality." It is admitted, of course, that Christianity recognized this significance of personality in an orderly world centuries ago. It is clear to anyone having contact with the

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modern Buddhist revival that this other Asiatic faith is now rapidly coming to appreciate the importance of that which its founder depreciated. Hear the words of a famous Buddhist scholar, Dr. M. Anesaki, professor of religions at Tokyo Imperial university: "The moral and intellectual perfection of a personality is, in spite of the doctrine of the non-ego, the highest aim of Buddhist morality." Buddhism is today consciously seeking to bring its thought into alignment with that which now appears the highest and true concept of both science and religion, the supremacy of the spiritual in the universe, and its residence in personality.

Reincarnation

And now for a consideration somewhat more speculative. In this, scientific erudition seems rather to favor a historic Buddhist doctrine, that of reincarnation. Not as crudely enunciated by the early Hindus, to be sure, but more akin to that theory adopted and to some degree moralized by Gautama Buddha and his interpreters. Count H. von Keyserling, in "The Recovery of Truth," reflects the tendency of certain excellent German thinkers in this direction: "It seems out of the question to me that self-consciousness should die with death. It seems unthinkable (however) that the typical way of self-realization, the way of becoming and passing away, should be abandoned with death, and that therefore forthwith life eternal should begin. Therefore I hold the doctrine of reincarnation . . . to be most probable."

Has Christianity made any conscious effort to adapt itself to such a concept? There are evidences that it is now doing so. Aside from the recognized fact that almost no enlightened Christian today embraces the belief in heaven as a place of eternal tranquillity, and in hell as a place of everlasting fire, once universally held by the church, yet Christianity cannot be said to have entirely discarded the idea of postmortem rewards and punishments. What then do we preach? Who in recent days has not observed a more or less hesitant gesture of welcome given by many Christian thinkers to the idea of some other chance for the errant ones of this life? This the Catholics have long since formulated into the doctrine of purgatory, but the Protestant prefers to be less dogmatic about its character and location. He only contends that in every human soul there is that which is inherently valuable and which, however much it be made to suffer for its sins, should yet be given some further opportunity to prove its worth and identify itself with the Highest.

Likewise, there is a tendency to posit a form of rewarding future life for the righteous which shall not be in a place of utter and static perfection, but rather shall call for constant creative activity, without which no human spirit could be happy. This is of course a long way from that advanced state of eschatological imagery represented by Buddhism's various levels of heavens and hells, but perhaps when the Buddhist notion is likewise stripped of imagination

and moralized, these two ideas are not so far apart.

Science is very definitely deliberating the possibility of the creation of other realms and universes which might conceivably be the abodes of persons who, whether for reward or punishment, leave this moral sphere. One day Eddington reports that, as a result of that process known as entropy which builds up "the dynamic quality of the world" at the expense of matter, "the universe is running down." Thus we face the prospect of existing in a future life, if at all, completely disembodied of all physical characteristics, a conception akin to the older notion of angels and all things spiritual. But no sooner is this announced than R. S. Millikan discovers, or at least hints at the discovery of, a new principle or "cosmic ray" which keeps the process of creation in form and space forever active. Thereupon the Buddhists hail Millikan as the greatest of the great among scientists, for he has justified their age-old theory of eternal alternation between integration and decomposition. If this be a true hypothesis, and inasmuch as it is impossible to conceive utterly disembodied spirit, we are confronted by the possibility of ever evolving material realms in which reincarnation in any number of future lives for the sake of reform and reward becomes conceivable.

Concept of God

Examples of such interplay between traditional Christian and Buddhist ideas in the orient today, with science playing the role, now of coach, again as referee, and still again as a fellow-player, might be greatly multiplied. Sooner or later the concept of God becomes involved, an idea utterly foreign to Buddhism's genesis, yet one which has continuously through the ages forced itself upon Buddhist consciousness, until today there are sects of the faith with a genuinely theistic conception of the Ultimate.

Again, one does not advance far in Buddhist thought without encountering unmistakable evidence of the influence of Jesus Christ. Account for this as one may, it is just another example of the tendency of two great and, in the beginning, vastly different religious systems toward ultimate convergence. Now we hear a great Buddhist scholar pointing out in a government textbook for Japanese school boys and girls that "the two religions which have had the greatest influence upon the world start from opposite points and then surprisingly come together at the end. . . . Both religions come to faith in the great Life."

From the Buddhist point of view it is, as one testifies, easier to understand Christ "because we have seen the Buddha." Is Christianity gracious enough to admit that we understand Buddha better because we know the Christ? In such courtesy, humility and sympathetic understanding of non-Christian cultures there is great reward. For not only is the sovereignty and unity of truth thus recognized, but the will of God is enabled to reveal and express itself anew to unprejudiced hearts.

The Plight of the Negro Intellectuals

By Rebecca Caudill

IN THE city of Nashville, Tennessee, back in December of last year, Norman Thomas conducted an interracial forum in one of the chapels of Scarritt college. Of the hundred and fifty persons attending, the whites were in the majority, though this is not always the case in Nashville, their ranks being swelled in this instance by members of a Sunday school council who had been previously banqueting in the dining room of the same college. The forum was characterized by an eagerness to talk, particularly on the part of the whites, frankness of expression, also confined largely to the whites, and a refreshing courage, which was not so widespread as it might have been and to which the younger members of the group largely gave expression.

The group was divided into four distinct camps. There were the older whites recruited largely from the Sunday school council and not local representatives, who were of the opinion that the south isn't so sick, racially, as she might be. In fact, they testified to an encouraging strengthening of the pulse, for they remembered the day, not so far in the past, when a meeting such as that one would have been utterly impossible.

There were the more mature local whites who cited instances of local injustice to the Negro race and were frankly pessimistic.

Pessimistic Youth

There were the younger whites, who were frankly pessimistic about the attitude of the older whites. They voiced a loud protest against congratulating oneself when a job is but begun and rallied to the support of the spokesman who lamented the fact that the interracial movement in the south is not keeping pace with other movements that are so rapidly changing the status of the Negro. They were more or less of the opinion that within the decade just beginning the situation will be crystalized, and what is to be done must be done quickly.

And there were the Negroes. They were recruited altogether from the student class, and they listened rather than talked, though one felt they tacitly agreed with the younger generation of whites.

This Nashville interracial forum, a standing institution of some half-dozen years, has been duplicated in a score of southern cities, with varying degrees of earnestness and success. The Nashville forum is outstanding among them, largely because it has had the more liberal elements of scholastic and church institutions from which to recruit its members. But all of them, so far as they stick to the prime discussion of race, are being forced to deal with this one problem: What of the new Negro? That his plight is a serious one they are agreed, for they have adopted the Hoover method of collecting facts and they speak

with unsentimental assurance. That action—immediate action—is imperative they are also agreed, though members of both races are frankly discouraged when they find too often that they have been chasing themselves in a circle, and that the wall of public opinion is almost as formidable now as it was ten years ago.

A New Racial Integrity

The racial integrity of the southern Negro is a recent achievement. The intellectual leadership of Fisk and Howard universities availed little until, during the aftermath of the war, while perplexing problems had to be settled, the rank and file of the Negro race found the white man's eternal vigilance relaxed and stole a base on him. It is only within the last five years that the two elements have begun a fusion, the Negro on the street now looking to his own race for leadership, his eyes no longer turned to the white man for help. Therefore, the two are bound together, and the fate of one will be the fate of the other.

But the brunt of the burden is naturally on the Negro intellectual. It is for him to blaze a trail through a wilderness far denser than that which yielded to Boone and James Robertson and John Sevier. It is for him to make treaty after treaty after treaty with the white man who in too many instances opposes his moral advance as bitterly as any red man who, remonstrating against encroachments, scalped pioneer whites in ol' Kentuck. The advantages gained by the intellectuals will eventually accrue to the rank and file. The rank and file has but to follow.

Where Can the Trained Negro Go?

But what of the intellectuals? The city of Nashville is probably the most open-minded of the southern cities on the subject of race. In and out among the 150,000 inhabitants go a dozen white people, most of them women and the majority of these from the Methodist church, south, who are waging relentless warfare against race prejudice. They have awakened the public conscience to race injustices as it has been awakened nowhere else in the south. Yet this is the complaint of one Negro intellectual, a scientist and a professor in Fisk university: "I have a doctor's degree from the University of Illinois. All my graduate work was done there and all of it was done on fellowships. Yet when I come to Fisk to teach, I find that the sphere of my activity and my usefulness is prescribed by the identical people who helped me to secure an education."

Back of this statement lies a condition that must certainly be remedied if the Negro race is to be saved from cynicism and despair and hate. For instance, Fisk university recently laid the cornerstone of what

will be the finest university library in the south. Its physical equipment and its supply of books will be second to none. It is being paid for largely through gifts from the General education board, the Rosenwald fund, and the Carnegie corporation. The sole aim of its existence is to provide for young Negro men and women the finest, the broadest, and the most liberal supplement possible to an education. These students are expected, of course, to lead their race. Statistics show, however, that practically no Fisk graduates remain in the south except those who teach. These teachers, for the most part, are underpaid and must teach in unattractive, poorly equipped buildings, as do far too many of the whites also. Yet teach they do, and they send their students to the university to prepare themselves to come back and teach other children. After several generations of this most vicious circling back, one begins to ask: Teaching what? Teaching for what?

It is difficult to discuss race with the average white southerner. Social equality and intermarriage loom immediately and ominously on the horizon, and he refuses to look at these bugaboos from the standpoint of the Negro. Maybe there was a time when the southern Negro desired social equality with the southern whites. If ever that time existed, it was before the Negro achieved racial integrity. I have known personally a large number of Negro intellectuals, and I never knew one but who scorned the idea. In fact, some of the more cynical have come to look upon the southern whites generally as bigoted, narrow-minded Nordics, much too inferior in quality to be associated with. I think this is not an uncommon attitude among the younger Negro intellectuals.

Against Discrimination

The southern Negroes do seek the privileges enjoyed by whites. The comforts of railway travel they would enjoy, and some of them feel so keenly the discriminations of the Jim Crow law in force all over the south that they refuse to ride the street cars, preferring to walk; refuse to attend symphony concerts and sit in a corner of the balcony, preferring to go without the refining effects of music; refuse to climb dark, dirty, back stairs to the upper balcony to see a picture show, preferring to remain ignorant of the advance of the talkie.

There are other restrictions, too. Park and playground space in the city of Nashville is not sufficient to accommodate the large Negro population, though such provision in Nashville is much better than in many other southern cities. There is not a gymnasium or a swimming pool in the city open to Negro children. Recently, because of complaints from whites, Negro children have been prohibited from walking across a park which is in a Negro district. One Negro child, thus headed off and told to go around, went home to ask his father why. The reader may be interested to formulate a wise answer.

There was a time when Negroes went skating on

the ice in Centennial park in Nashville. There now stands in this park an exact replica of the old Greek Parthenon, the only one in the world. It is the monument of which Nashville is justly proudest. It attracts visitors from all over the United States, judging by the variety of accents I have listened to as people have stopped me on the street and inquired the way to it. It is one of the most perfect of man's—and woman's—creations. To walk around it is to be inspired, and one standing subdued at the base of the long march of columns may let his mind stray away into all sorts of delightful philosophical by-paths.

Looking at the Parthenon

A few months ago a Negro visitor to the city went out to see the Parthenon. He commands several lines in Who's Who; he is a Phi Beta Kappa; a Ph.D. from Harvard; was a Rhodes scholar at Oxford; studied in the University of Berlin; served the United States creditably during the world war; and is now recognized as the outstanding philosopher of his race. But his admiration of the Parthenon was short lived. A policeman escorted him out of the park.

The De Priest tempest spent its fury in Nashville as in other southern cities. In one large department store simultaneous with the affair a placard appeared over a drinking fountain: For white people only. In the same department store Negro women were excluded altogether from the better dress section, and if they made so bold as to enter the millinery department they were ushered as quickly as possible into a booth where they could not be seen by other customers.

From these and countless other galling restrictions has grown an attitude oftentimes of defiance and despair which has sought an outlet in what is known among Negroes as "passing." Wherever possible—the lightness of their skin being the determining factor—many Negroes "pass" as white, not at all because they desire social equality with the whites, but because white means to them an entree to many of the comforts and privileges of ladies and gentlemen. "Passing" goes on all over the south—and all over the north—and very, very seldom is anyone the wiser.

Petty Injustices

The privileges of the intellectuals over the less privileged majority are negligible. It is significant that the intellectual seldom strives to obtain possible privileges except in cases where he is barred from the activities and pleasures of life for which his innate capacity and his superior training have qualified him. He prefers rather that the unity of his race be unbroken, and any discrimination against the poorest wash woman on the crowded street car is a discrimination against him so long as the action is motivated by the color of skin.

The notable injustices of the petty courts are directed against his humbler brother and therefore

against him. When a Negro party is raided and taken before the judge who, in spite of the fact that no drinks of any sort are found, sentences them all to jail, the injustice is not confined to the twenty people in the party. And when they are allowed to pay a fine of five dollars and be freed, on condition that they plead guilty; and when all avenues of justice are then closed while the policemen and the judge divide the fees, the rancor spreads throughout the race and bears fruit bitter to the taste and ugly to look upon. Such is the decaying limb of the tree of any city, and the Negroes affirm that it does not decay to itself.

Southern Negroes are tremendously concerned over the present industrial situation. Two views are generally expressed, the first one being held by the large majority of both Negroes and whites conversant with the situation. When industrialization has increased to the point where white labor must extensively organize, then Negro strike breakers will be brought in and, provided the extent of industrialization is sufficient, race war will result, says the first and larger group. The second group hopes that the inevitable war will not be between the races but between classes. Then the Negro, helping to achieve the freedom of the working class, as a by-product will have achieved his own emancipation.

All Negro intellectuals, however, are agreed that to use the lower element of the Negro race merely as strike breakers, in which case the welfare of the Negro will never once be considered, will be an outrage against humanity and a blasting indictment against the Christian church for allowing it.

Relation to the Church

As for the church, the older and younger intellectuals are divided in their opinions of it. It is denounced by them all as the most conservative of institutions in the south. Religious whites, say the more radical group, lavish upon their race prejudice their most intense devotion. Yet a more patient group points out the fact that every white man and woman actively engaged in bringing about better understanding between the races is closely identified with the program of the church.

It is hardly fair to Nashville, after having paraded her inconsistencies and her injustices, not to present her attempts at justice and at understanding. At Scarritt college on Sunday afternoons vesper services are conducted. They have become a part of the life of the city, so spiritual are they in their import, so like a benediction are they in the midst of busy comings and goings. I cannot imagine Negro visitors being asked to sit in one corner of the room on such occasions. And they are not.

Nashville citizens have responded enthusiastically during recent years to Negro art and to Negro artists, and, while white people from other southern states were a bit taken aback that a section of the Fisk chapel was not reserved for whites when Roland Hayes sang recently, so far as I know no Nashville

citizen requested or expected it. And they supported the concert in large numbers.

"Passing the Buck"

Perhaps the soundest indication of a kinder attitude on the part of Nashville citizens—as is true in other southern communities—is the quickness with which whites "pass the buck" when confronted with a definite situation. Will Negro delegates be allowed the privileges of the floor in a church convention? The chairman, personally, would like to see them given that privilege, he explains, but the membership may object. He will confer with the vice-president. The vice-president thinks the matter should go to a local committee, and the local committee is usually sure that some shadowy person will start a riot and so the privileges of the floor are denied. But at least they are not denied so glibly as they once were.

So the process continues with what results no one can exactly foresee. At times it appears the older foreign group of whites attending the Norman Thomas forum were right. We of the white and Negro races do understand each other better. In many, many instances we of the white race are earnestly trying to make our Christian theory and our Christian practice coincide.

On the other hand, the wife of one outstanding Negro intellectual, a charming woman with broad interests and sympathies as broad, says, "I never step beyond my door into the street that I am not haunted with a feeling of insecurity. The situation for all of us is intolerable, and any situation that is intolerable is acute." And one intellectual, when asked by a white friend what the Negro race really wants, replied, in words of one syllable that bite and cut and give no quarter: "Get out of our way."

The Word Comes to Micah

Modernized for American Christians

(With acknowledgments to Moffatt's version. George Adam Smith rates this passage the most beautiful in Old Testament literature.)

LISTEN, the Eternal would urge his indictment in the presence of nature, in Yosemite, in the hearing of Niagara!

Listen, the Eternal speaks accusingly, O Rockies, hear Him, O Great Lakes!

For the Eternal arraigns his people and indicts American Christians.

"My people, what have I not done for you?
Tell me, have I in any way failed you?
Did I not establish your fathers in the New World?
Did I not bring together the thirteen colonies?
Did I not raise up John Hancock and Patrick Henry, and George Washington?

My people, what did Jefferson Davis plan?
And how did Abraham Lincoln answer him?
Ah, remember your past, from first to last,
 from Ticonderoga to Seattle,
That you may understand the Eternal's loving
purpose."

(*Thoughtful Americans reply*)

"How shall I enter the Eternal's presence?
How shall I worship the God of the Universe?
Shall I come to him with vested choirs,
 with elaborate ritual and with stately
ceremonies?"

Would the Eternal rejoice in temples of stone
or in highly perfected church organizations?
Shall I offer my choicest automobile or speed boat,
 the fruit of my toil for the guilt of my soul?"

(*The Prophet answers*)

"O American, your conscience tells you what is
good.
What does the Eternal ask of you
 but to be just and kind,
and to live in unbroken fellowship with your
God?"

F. F. GOODSELL.

B O O K S

A Real Advance in Religious Education

CHARACTER THROUGH CREATIVE EXPERIENCE. By William C. Bower. *The University of Chicago Press*, \$2.50.

C RITICS of the teaching work of the church have charged that the theory underlying the practice of religious education lagged far behind that of general education. That charge can no longer be truthfully made. Professor Bower's book places religious education in the very vanguard of educational theory, and what is more it is distinctively Christian.

Dr. Bower does not apologize for religion. He rather exalts it. To him, the religious teacher is no intruder. He is rather the rightful occupant of the citadel. Religion is a quality of every experience, or should be. It not only deals with values, but it evaluates all values, and so it is the integrating force, the rallying center, of all life's experiences. Until any issue has been disposed of and judgment passed upon its outcome in terms of the standards of religion, it has not been properly disposed of. Religion not only integrates experience, but it reconstructs it in spiritual terms. It further emphasizes the ideal aspects of experience and motivates conduct by a forth-reaching inner urge. And all of this it is able to achieve because of the reconstructive influence of the fact of God, "the most dynamic and heavily charged word in human language."

Creative experience, according to Dr. Bower, when integration has taken place, results in personality which is defined as "what a person is in the total aspect of his impulses, habits, attitudes, and ideals." Experience is creative when the person faces an identifiable situation and, after searching his own experience and that of the race for light and insight, and after exploring all the possible outcomes through reflective thinking, evaluation and purposing, deliberately comes to a conclusion which he forthwith experiments with and, if found tenable and wholesome, reduces to habit. The mind of the learner is active throughout. Education is self-education, with such assistance as the teacher may give as guide and stimulator.

Education arises out of the person's own experience. Dr. Bower has small room for anticipating experience, a device or suggestion of those who would speak the language of

education as a continuous reconstruction of experience, but have not the courage of their convictions. Since Bower is the recognized chief exponent of experience as the basis of the curriculum, it will be well to quote him at length on this point. He says: "In regard to this problem three comments seem to be justified by a consistent theory, subject to actual experimentation. The first is that the conditions should be very extraordinary in order to justify the anticipation of experience. Other things being equal, things are best learned when they are motivated by felt need. The second is that except in the most remote instances, it will be possible to utilize the technique suggested in the foregoing paragraph, of setting these items in the context of a wider experience so that the child can perceive that they are means toward ends, through the utilization of indirect interest. The third is that in moral education probably the only exceptions to the basic procedure of dealing with issues as they arise in current experience should be in case of experiences which involve considerable risk, such as sex experimentation and suicide. And even in these hazardous instances, probably the most constructive approach to their solution is through building up in connection with other experiences standards and sets of values and organized purposes which may be trusted to guide the learner and sustain him when these issues do arise in actual experience. It is an open question whether there are not a number of situations which may be dealt with quite as constructively in this indirect way as in a more direct manner."

There is no such thing as teaching abstract ideas, such as honesty, truthfulness, and sincerity. Life is not a vacuum nor an abstraction, but an on-going process, a continuum of experience. A man may be honest in one thing and dishonest in another. The transfer of learning is limited to situations with certain elements of content and procedure in common, in which the thing to be transferred is raised to consciousness, and in which there is a desire on the part of the learner that such a transfer should take place. The only way to get a person to do the thing he knows he ought to do but does not want to do, is to motivate him within.

But how is the teacher to know the vital experience of his group, upon which all fruitful education must depend? Techniques for the discovery and organization of such units of learning are described. Such instruments as that for recording situations and responses, analysis of human relations, in-

terest analysis, life-history, the time-activity analysis, and cooperative self-exploration are explained and criteria for judging such techniques of discovery are outlined. Space is even given for the effect of unconscious issues.

An elaborate teaching technique of thirteen steps is described, showing that "the development of Christian personality functioning through a Christian institution and the spiritual reconstruction of society" is no matter for novices or to be lightly undertaken. These steps, not to be slavishly followed, are: realizing the situation, the definition of the issue involved, the search of the learner's past experience, the search of the racial experience, analyzing the situation, analyzing the response for outcomes, the identification of possible outcomes, the evaluation of possible outcomes, the choice of the outcome, appreciation, experimentation, generalization of the outcome, and reducing the outcome to a habit.

One problem Dr. Bower does not solve, but he clearly recognizes it. He says: "The practical processes by which religion may be made available for the purposes of character education in direct relation to the total educational experience of the child and youth without violating the principle of the separation of church and state is a problem too complex to be elaborated in this discussion. The problem of how to make religion available for character education under the conditions of American life lies partly in the field of a philosophy of education, partly in the field of technique, partly in the field content, and partly in the field of organization. It must suffice for the present purpose to point out the available resources in religion for assisting the young to achieve the good life through the processes of creative experience." Some day let us hope he will address himself to the solution of this problem, upon which the future of the American people so inescapably depends.

Here is a book destined to exert a profound influence on education—education of every realm. It is not too much to say that it marks an epoch in the development of educational philosophy, rounding out as it does the theory of education already projected, but not fully developed in the author's "The Curriculum of Religious Education" (Scribners, 1928) and his "Religious Education in the Modern Church" (Bethany, 1929). Educational prophets may not wish to endorse Dr. Bower's new technique, but they will undoubtedly applaud his new ideal, and they will as certainly be forced, whatever their own philosophies of education may be, to pause and give consideration to this challenging volume.

W. A. HARPER.

Books in Brief

THE ENGLISH INN. By Thomas Burke. Longmans, \$1.40.

Another volume in the "English Heritage" series, and as good as the others—which is saying enough. One can scarcely be said to know England, either past or present, who does not know English inns. This author knows them, in gross and in detail. Avoiding the sloppy sentimentality which gushes about their "quaintness," he reveals the place of the inn in the history and life of England, and the charm both of that life and of the inns themselves inevitably appears.

GENERALS DIE IN BED. By Charles Yale Harrison. Morrow, \$2.50.

A Canadian private tells the worst he knows about war as he saw it, and it is bad enough—including the looting of Arras by Canadian troops, and an episode at Amiens where they were exhorted to "avenge the wanton act of barbarism" (the sinking of the Llandover Castle) and "no prisoners were taken." In the first years after the war it was commonly

said that those who had seen the worst in the trenches could not talk about it. They seem to have outlived that inhibition, and they are talking about it now copiously. This belongs on the same shelf with "All Quiet—," "Schlump," and that sort.

THE AENEID OF VIRGIL. Translated by Harlan Hoge Ballard. Scribners, \$2.00.

First published nearly thirty years ago, this translation appears in a fourth edition as a contribution to the bimillennial of the poet's birth. It is a scholarly and readable translation, with simple notes for high school students, but the dactylic hexameters of the English have given an effect of looseness and verbosity far removed from the terse and tense eloquence of the original. This epic meter, like the Ciceronian periodic sentence, is glorious in the ancient tongues but flat and feeble in ours. Perhaps in the case of the poetry the difference is due partly to the fact that we necessarily read it with syllabic accent instead of with regard to vowel quantity, and partly to the fact that English employs so many more short and unemphatic words. A count of parallel passages chosen at random showed 61 words in ten lines of Virgil and 125 words in the corresponding ten lines of the translation. The fault is not that of the translater. I repeat, it is a good translation. But one sets himself an impossible task who undertakes to render the feeling of a Latin or Greek epic in English verse of the most nearly identical meter.

EDUCATION AND RELIGION. By Charles Franklin Thwing. Macmillan, \$2.00.

Eighteen miscellaneous addresses in the general field suggested by the title, and on "construction and reconstruction in education," by the mentor of American college presidents.

CORRESPONDENCE

One Answer

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to the article on "The Church and the Broken Marriage" I would say, divorce is contradictory to "the way of the cross" and the church cannot therefore defend it. Divorce is not justified where at least one of the union is Christian, for love endureth all things, and we are not suffered beyond what we can bear. Also, "God is our refuge and defense; an ever present help in time of trouble." He has power to wipe away all evil, if we go to him in faith. "Trust in the Lord with all thy heart and lean not unto thine own understanding." I fear this lady leaned too much unto her own understanding and was deceived. "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap."

Quincy, Ill.

ORA A. RENGSTORFF.

And Another

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much appreciation and sympathy the article by "Faith" on "The Church and the Broken Marriage." Both my appreciation and my sympathy, however, are tempered by amazement at those paragraphs printed under the sub-heading "Churches and the Divorced." I would urge that "Faith" take the trouble to read the third and fourth sections of Canon 43, of the Episcopal church, of which she is a communicant.

That she should feel herself barred from the holy communion is monstrous, and reflects either upon her own lack of any real concern for discovering the facts, or upon the way in which her spiritual advisor has presented the matter to her.

"Faith" approximates the conviction held by the majority of Episcopalians, as expressed by the canon, in saying, "I do not believe the answer (to the problem of the broken home) neces-

sarily lies in remarriage, for always the shadow of the first love will darken new joys." In other words, what she is really talking about is legal separation.

The actual law of the church has no possible application in her case, since she has not been married since her divorce. It is as follows (Canon 43, paragraph IV): "If any minister . . . shall have cause to think that a person desirous of being admitted to . . . holy communion, *has been married* otherwise than as the Word of God and the discipline of this church allow, such minister, before receiving such persons to these ordinances, shall refer the case to the bishop for his godly judgment thereupon; provided, however, that no minister shall, in any case, refuse these ordinances to a penitent person in imminent danger of death."

I defy anyone to find a law of the Episcopal church which forbids the giving of the holy communion to a divorced person as such. It is my own experience, moreover, that few bishops, upon being consulted, would fail to give their godly judgment on the side of a merciful relaxation of the law (which is their canonical right) even in such cases as it might apply, unless a clear disregard of the moral standard of Christianity were apparent.

Church of Our Savior,
Akron, O.

B. Z. STAMBAUGH.

The Kendall Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment upon the article by L. E. Rothrock, "Kendall—An Employer with Vision," was indeed timely considering the extravagance in which Mr. Rothrock indulged. I count myself also as one of Mr. Kendall's admirers but to make a demigod of him in that fashion is both absurd and misleading and to seize upon his methods wholeheartedly will not solve the intricate problems of capitalist industry. Much as Mr. Kendall deserves commendation for his so-called painless stretch-out methods, for the efficiency of his management, and for his genuine interest in human welfare, there are certain factors in his policy which raise very fundamental problems. For instance, the Kendall company has certain merchandising advantages in hospital goods. According to Mr. Kendall's own statement, it has been his policy to produce in his textile mills only 80 per cent of the normal sales volume; the additional goods are bought upon the open market. This, according to Mr. Kendall, is the way that his company takes care of the seasonal "peaks and valleys" of demand. In so doing the Kendall company can keep up its good reputation for steady production and no unemployment. The superficial observer is prone to miss the basic fact here that this policy involves a very clever method of shifting the whole burden of seasonal, and in a measure even cyclical, production upon other manufacturers who thus have to carry their own "peak and valley" problem and that of the Kendall company to boot. How the textile industry can solve this most fundamental problem of seasonal demand by following Mr. Kendall's principles is quite beyond me. It is the same old philosophy of the mad house upon which capitalism is based and despite little romantic humanitarianism such as illustrated by Kendall by no stretch of an economist's imagination can the policy be said to rest "solidly on economic facts and principles." That is precisely its most serious fault.

New Haven, Conn.

JAMES C. RETTIE.

Woman's Responsibility for the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow a little candid expression of I hope not intolerant opinion, subsequent to hearing an admirable statement of her problems by a movie censor? The quality of the screen pictures presented in our theaters today depends in the last analysis on the state of the public mind. I mean to say that the movie magnates being out for dividends are desirous of giving to the people what they want. The state of the public mind—I

mean the picture-public particularly—is the product of many modern causes, in addition of course to the age-old cause, the delinquent bias of the human will, what used to be called "original sin." Of these modern causes, the hectic haste of our time with its violent assault upon the nervous system is outstanding. Upon this product of our machine age was superinduced the vast emotional upheaval of the war. The whole thing has simply been too much for common, frail humanity. The underpinning has gone to a large extent from the superstructure of society and has let us down in the ooze, naturally and inevitably.

Together with this world-mood that has been generated by the war, and as a kind of devil's advocate of the mood, there is a prolific fungus growth of false philosophy and decadent teaching—behaviorism, humanism and so forth. All this tends to fix a certain state of mind which is essentially pagan. Synchronizing with and symptomatic of this world trend towards naturalism, has been an exaggerated physical culture vogue, a sort of body-cult. Also with this, what is commonly called the revolt of youth, and may I frankly add, the revolt of women.

As I see it, women by their own general social attitudes during the last two decades have given the cue to just such dishonoring of their sex as we see in objectionable films. Is that unfair or too frank? Men are anything but saints, but women have been holding themselves cheap. Has not liberty become levity and libertinism? Why this featuring, for example, in magazines and window stickers everywhere, *ad nauseam*, of the universal bathing-girl? There are more pictures than those on the screens, and the latter are after all pretty largely a reflection of the manners, thought-habits and attitudes of the age. What greater exposé is provided by the usual film entertainment than is provided by the usual watering-place? And can women of today exclaim greatly against the dishonoring of their kind in the film, when they have so jejune a regard for their own self-respect and dignity in matters of dress?

There needs to be some real teaching as to the nature of human personality, its values and purposes. I was glad to hear this lady-censor referred to, speak with pride and decision with regard to the epithet, "Puritan." It is not the final word, of course, as "Christian" is, but as I see it, and as noble members of her sex see it, e. g., Mary Roberts Rhinehart, in *May Ladies Home Journal*, and Cora Harris in article after article, this whole modern phase has no fellowship with, or marks of the spiritual idealism and standards of a Christian man or woman. It all harks back, not even to decent paganism, but to decadent paganism. The noble minded ancients, we believe, Aristotle, Plato and others, would also have repudiated it.

Back of the whole matter of the film is the matter which the film portrays. The film is just a bubble which rises to the surface from the soul of the age. Is the soul of womanhood today recusant of its ancient vestal-trust, safeguarding the purity of the fountain-head of life? The race stands or falls there, with all its customs, habits and practices.

New Westminster, B. C.

A. O. PATERSON.

Lutherans at Cornell

EDITOR THE CHRISTIAN CENTURY:

SIR: I greatly regret that Dr. Horn so misunderstood the scope of my article (June 4) as indicated by his letter in your issue of July 2. My article dealt *only* with the Cornell United religious work. I did not describe or mention *any* denominational work as such nor attempt to present a total picture of religious activities by or on behalf of Cornell students. To have done so would have called for a very different and much longer statement. Only because it did not come within the scope of my article did I refrain from mentioning the notable Lutheran work which Dr. Horn has led so successfully and of which I am happy to express my hearty appreciation. Dr. Horn correctly states that the Lutheran church is "not in organic connection" with the Cornell United religious work. This is by his own preference and for reasons which those of us who make up the staff of the united work fully understand and respect.

Ithaca, N. Y.

R. H. EDWARDS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Raise Peace Fund as Memorial For Mrs. D. E. Waid

The Council of Women for Home Missions is raising a fund of \$10,000 as a permanent memorial to Mrs. Dan Everett Waid who, until her death last year, was one of the leaders in interdenominational women's work among American churches. Mrs. Waid was particularly active in behalf of peace, and it is planned to devote the income from this memorial fund to the promotion of better international relations, at present largely through the National committee on the cause and cure of war.

California Presbyterians Against Arms-Bearing Test for Citizens

The 2,000 delegates to the recent session of the Presbyterian synod of California adopted resolutions approving "the recent decision of high federal courts admitting a Quaker and a conscientious objector to citizenship" and calling "on our whole constituency to distinguish between Christian patriotism and the narrow nationalism which puts Caesar before Christ." The synod also approved the resolution of the Presbyterian general assembly, holding that readiness to bear arms, regardless of conscience, should not be made a test of citizenship.

Form Jewish Book Club

A corporation, conducted not for profit, has been formed in Chicago to conduct a Jewish book-of-the-month club. Works to be considered for adoption "must be either by Jewish authors or on subjects of Jewish interest," but they must be written in English. The board of judges consists of Dr. G. George Fox, chairman, Dr. Gerson B. Levi, vice-chairman, Dr. Louis L. Mann, Dr. Felix A. Levy, Louis Lipsky, Miss Rebecca Kohut, Dr. David Philipson, Prof. Louis A. Strauss and Prof. Harry A. Wolfson. The first book will be issued in September.

Filled Dr. Versteeg's Pulpit

Rev. Walter D. Melcher, Methodist university pastor at Syracuse university, was guest preacher at the South Avenue Methodist church, Wilkinsburg, Pa., during July. This is the church of which Dr. John M. Versteeg, author of "Perpetuating Pentecost," is pastor.

Another Church Is 150 Years Old

St. John's Lutheran church, Lykens Valley, Pa., celebrated the sesquicentennial of its founding on July 13. Located on a hilltop between Elizabethville and Barrysburg, the church has served many generations of descendants of the original German Lutheran settlers, who founded it on Jan. 15, 1780. The present church, a commanding edifice, was completed in 1876.

Princeton Graduates Take College Bible Posts

Rev. Elwood M. Schofield, a graduate of Princeton theological seminary in the class of 1928, has been appointed pro-

fessor of New Testament literature and exegesis at the Evangelical college, Dallas, Texas. Another member of the same class, Rev. Gordon R. Conning, has accepted the chair of professor of Bible at the College of Emporia, Emporia, Kan.

Pope Denounces Protestant Prosleytism in Italy

The exact words, hitherto not available, in which Pope Pius XI denounced the attitude of the fascist government toward Protestant activities in Italy, while ad-

British Table Talk

London, July 29. A NEW book by Mr. H. G. Wells is always an event of importance. He has shown and still shows a remarkable gift of exposition, and in the unfolding of his characters with humor and penetration

he reveals the drift
The Autocracy of as he understands it
Mr. Parham of modern life. The

clash in his latest book is the familiar one between tradition and the new illumination which science throws upon all human affairs. He does not disguise where he stands. One of his characters, Sir Bussy, in his coarse and brutal way, and Camelot in another, are set over against the rather ridiculous don, Mr. Parham. "These governments of ours are like automata," says Camelot. "They were evolved originally as fighting competitive things, and they do not seem able to work in any other way. They prepare for war, and they prepare war. It is like the instinctive hunting of a pet cat. However much you feed the beast, it still kills birds. It is made so. And they are made so. Until you destroy or efface them that is what they will do." And the other Sir Bussy in his own style remarks: "The institutions of mankind are just as fundamental and no more fundamental than a pair of trousers." And he tells the don that "he is internally well satisfied with the world." He is afraid that if change came he may have to learn something new and throw away the whole bag of tricks. And in some ways Sir Bussy is at one with the recorded utterances of Mr. Ford. "What's your history really—egg-shells and old tins?" This of course does not represent the mind of Mr. Wells himself; but he is certainly dead against the "tradition" as it is revealed in the phantasy of Mr. Parham.

The Churches and the Strategy of Peace

In the current number of *Goodwill* Mr. Wickham Steed discusses the strategy of peace and gives reason for thinking that "religious forces" cannot play any great part in working out such a strategy. They may lend mass and momentum to the offensive against war, but winning this offensive calls for adventurous and progressive spirits equipped for the dour struggle. He is doubtful whether the religious forces are in the van or even abreast of contemporary thought and scientific research. Peace may entail profound changes of social structure and of economic outlook. "It will certainly involve," he says, "a new conception of the relationship between men and machinery in industrial production. It will be, in effect,

the beginning of a thorough revolution in our ways of thought and life." And not many within the church are ready or equipped for these things. Among many arresting things in this article are these words: "War cannot be beaten by any mere denunciation of its horrors, or even by recognition of its blind destructiveness. It has been a force, an expression of power, a school of discipline, of heroism, of self-devotion, an outlet for ambition, a synthesis of desires and appetites, a supreme risk, and a call to action." It will not be enough to meet it with "no more war" and to offer mankind "a drab dull vestment for colorless days." Peace must call for greater heroism and for fuller self-sacrifice and "for nobler ambitions than mechanized, chemicalized, scientific warfare can now hold out."

Parliament Tired And Depressed

No one in parliament will be sorry when for the last time this session the cry goes forth, "Who goes home?" Everyone seems to be tired. Mr. Henderson, one of the striking successes in the government, is ill, though not dangerously. The prime minister clearly needs a rest, and Mr. Snowden has earned his. The government can rest secure that it will not be overthrown for some months; Mr. Baldwin gives it six months, but prophecy is never so fallible as in political matters. The Indian conference will make it most unlikely that a change of government will take place in the autumn. On the whole, the country will be disposed to trust Mr. Wedgwood Benn during the perilous interval. The outstanding achievement of the government has been the passing of the coal bill. In the end the house of lords accepted a compromise and did not carry its quarrel with the government to a final deadlock. It is significant that the prime minister has announced his intention of dealing with farming and agriculture. "For twelve months they had been working to discover the key to the solution of the marketing and other problems of agriculture." Among other matters which may come up in the near future is the report of the committee upon capital punishment. It is doubtful whether a proposal will be made to do away with it absolutely, but some modifications of the law may be suggested. Some are in favor of the suspension of executions for a period, to test whether or not this would prove the signal for a release of violence.

And So Forth

A conference of more than ordinary importance has been held in Oxford by the
(Continued on page 1023)

dressing the consistory of June 30, were as follows: "The next matter is that of Protestant proselytism which has been steadily going on and increased since 1870,

Special Correspondence from China

Peitaiho Beach, July 10.

"THE Chinese church today is worried, hesitant, cowardly," says Dr. T. C. Chao, prominent leader of the Chinese delegation at the Jerusalem conference, who has just completed a tour of east China. "Facing a crisis, Christians in general seem afraid to say or do anything. Where the church has acted, it has worked too slowly, and the resultant action has come too late. A good example of this is the situation eventuating in the passage of a resolution by the National educational conference (an official body) forbidding 'anyone who is not a Chinese citizen or any organization which is not organized by purely Chinese citizens' to establish primary schools, kindergartens or normal schools. It was long known that such action was contemplated and a big petition on behalf of such 'mission' schools was being circulated among Chinese Christians. But, before the signatures can be collected for presentation to government, we are confronted with a much more difficult situation, a *fait accompli*."

* * *

Foreign Teachers Debarred

This resolution, although not clearly defined, almost certainly means that westerners will not be permitted to teach or exercise any control over such schools. Institutions refusing to conform will probably be closed in territories controlled by the nationalist government or wherever local authorities are in sympathy with the nationalistic purpose of such a prohibition. Junior and senior middle schools are not affected by the order but they must be registered and such schools may not accept any students who come from unapproved primary (i. e., elementary) schools. There is therefore no educational future open to the pupils of unauthorized primary schools which may remain open.

* * *

Fundamentalists Gaining Mission Majority

"We have thus reached a stage," continued Dr. Chao, "where the weakness inherent in the divided state of the Christian forces in China is apparent to all. The lack of a united front is crucial. A very large proportion of the missionaries have come to China actuated by motives which are very deep but also very narrow. Such fundamentalists generally are non-cooperative and non-social. Liberals in recent years have become increasingly sensitive on the question of their being welcome in China, and many such have failed to return from furlough. The result has been a proportionate loss of liberals. The fundamentalists say, 'We do not listen to the Chinese but to God.' One might almost say that they could afford to hearken a little more to their Chinese brethren while the liberals would be well advised to listen a little less to us Chinese and a little more to God."

and is now rampant in Rome itself. That this has been so is a grave insult to the Divine Founder of the Catholic church, and a grave danger to souls. It is very

Missionary Speeches Cause Anti-Christian Movement

"Contrary to the opinions and impressions of many," said Dr. Chao, "I feel that the anti-Christian movement in China is steadily growing, especially in south China and the Yangtze region. The leaders in the movement are almost all returned students from America; many were formerly professing Christians. The most widespread and powerful cause of such antipathy to Christianity is the character of the addresses on China given by missionaries home on furlough and heard by these individuals while they were students in America. Only a deep, personal religious experience saved me from being permanently alienated by the humiliations endured in missionary meetings. We Chinese do not deny the truth of the facts presented by our missionary friends in their home-side addresses on China. It is not easy to exaggerate the evils and horrors of poverty, opium, foot-binding, corruption, and 'heathenism' in general. But when a speaker dwells for an hour on such things and then sits down without a hint of there being anything good or beautiful in Chinese life, our whole soul cries out in protest, 'You have not told the whole truth about our country.'"

* * *

Christianity Widely Misunderstood

"There is much genuine and conscientious opposition to Christianity. The influence of Russia and especially of communist doctrine (i. e., a secular, materialistic interpretation of life) is strong among students all over the country. Many also are quite ignorant of what Christianity at its best is; they have had no contact with the Bible or the best Christian thought. The only Christians some have known have been members of aberrant sects, of which there are far larger numbers in China than most persons realize. Large numbers of Chinese, even among the most highly intelligent groups, are totally incapable of comprehending how individuals can come to China and live out the life of a missionary without selfish and ulterior motives. The misapprehension is of course increased by the fact that Christian missions and political imperialism are badly mixed up. Finally, motives of personal grudge and aggrandizement are all interwoven in the pattern. Many of the anti-Christian leaders have at some time been expelled from the student bodies, or dismissed from the staffs, of Christian schools; or, for many other reasons, they have had bad relations with Christians at some time in their past. There is also a group who have simply hopped on to what they believe to be a bandwagon."

* * *

Sees Failure Ahead of 5-Year Movement

The most effective way to meet such opposition, in Dr. Chao's opinion, is for each local congregation to tackle some

(Continued on page 1023)

TEMPERANCE TEACHING TEXTS

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painful for us to state that this proselytism seems to be favored by recent modifications of the law, which to the informed observer appear to be in direct contradiction to the spirit and letter of the recent solemn agreements which have rejoiced the Catholics of Italy, as well as of the whole world. We speak thus because if we were ready to admit that those denominations, which the statutes rightly term 'tolerated' were in practice to be known as 'acknowledged,' we must expect them to be so treated as it would appear that they were not only tolerated in theory and acknowledged in fact, but widely favored as well, a state of affairs by which proselytism would certainly profit."

Sees World's Youth Turning To Jesus Christ

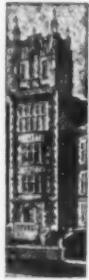
In making the opening address at the eighth World's Christian Endeavor Union convention, in Berlin, Germany, on Aug. 5, Dr. Daniel A. Poling, president of the organization, declared that "youth is incurably religious and more young people are taking Jesus Christ seriously throughout the world today than ever before in history." Dr. Poling pointed out that this was the first international religious gathering to meet in Germany since the outbreak of the world war.

Dr. Robinson Concludes Long Preaching Tour in Britain

Dr. George L. Robinson, professor of biblical literature in the Presbyterian theological seminary, Chicago, has completed a two months' campaign of preach-

ing and speaking in Great Britain under the auspices of the council on interchange of preachers. Dr. Robinson opened his tour in Plymouth in May. Other points reached included Torquay, London, Edinburgh, Glasgow, Paisley, Aberdeen, Manchester, Portsmouth and again in London.

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Christian Century Book Service

**Restore Trondhjem Cathedral to
Its Ancient Glory**

On July 29, after more than 60 years of effort, the great cathedral of Trondhjem, Norway, was formally declared re-

constructed, and was rededicated with elaborate ceremonies. In describing the general participation of the Lutheran world in the event the New York Times said: "The deeds of King Olaf Harald-

Special Correspondence from Chicago

August 11, 1930.

MRS. HARRY PRATT JUDSON, widow of the second president of the University of Chicago, is a patient in the Albert Billings Memorial hospital, the victim of a serious but lingering illness

from which

Mrs. Harry Pratt Judson according to a statement by her physician,

she is not expected to recover. Mrs. Judson was in Europe with friends on a tour which was to have included the Passion play at Oberammergau when she became ill. She returned to America immediately when the serious nature of her ailment was discovered.

* * *

**"Millionaire Hobo"
Is Dead**

A picturesque, unique and gentle figure departed when James Eads How, the Chicago "millionaire hobo," died of pneumonia, the end hastened by starvation, in a Staunton, Va., hospital, on July 23. Fifteen years of privation and self-denial undoubtedly weakened him for his fight with the disease. He came from a distinguished family. His paternal grandfather, John How, was mayor of St. Louis several times before the Civil war; his father, James F. How, was vice-president and general manager of the Wabash railway; his mother's father, James Buchanan Eads, was the builder of the Eads bridge across the Mississippi river at St. Louis. He was a Harvard man and a licensed physician, although he never practiced. He was wealthy. But at 56 he is dead, largely because he denied himself the necessities of life to aid the "underdog," particularly the hobo. He is said to have spent upon them, in one way and another, nearly all of a \$250,000 estate and the income of a \$250,000 trust fund left him by his father. It was the condition of the unemployed and unemployable, and especially of the casual and seasonal worker, that aroused his sympathy and caused him to identify himself with their unhappy lot. The migratory laborer, he saw, was a detached individual, and many of his troubles, he felt, might be alleviated, if a group-consciousness and some form of organization could be effected. For years he was the chief patron of the International Brotherhood Welfare Association which conducted, as one of its activities, a lodging house for homeless men at 34 South Peoria street. He was one of the organizers of Hobo college, which somewhat over a year ago changed its name and form of organization, but which did a remarkable service for the itinerant worker. His private benevolences were without number; the sum of them can never be told. It would have been easy for him to have lived comfortably in his north shore suburban home, and to have established a reputation as a philanthropist by generous gifts to organized charities. But such a course was not for him. He gave himself with his gift. It may seem

that, after all, he accomplished little. But he dramatized a problem.

* * *

**The Red Hunt Moves
To Chicago**

The congressional committee investigating communist activities in the United States, headed by Congressman Hamilton Fish, Jr., of New York, transferred its hearing to Chicago July 29. The newspapers report that the hearing adjourned the following day in an uproar on account of charges against the police made by Arthur Fisher, president of the Chicago civil liberties union committee. He charged that certain organizations, racketeering for funds, instigated police activities against communists. A section of the Chicago Daily News report of the hearing reads: "When Fisher attempted to show that so-called communist disturbances in Chicago had resulted from harsh methods of the police rather than from the real or supposed communists, he was halted at every turn by Nelson (Representative John E. Nelson, Maine), who was sustained by Hamilton Fish, Jr., New York, the chairman. When finally Fisher protested the following colloquy ensued:

"Fisher—I will submit to this cross-examination, but when you are through with it I ask you to permit me to submit the same kind of summary statement you have admitted from other witnesses. If you don't grant that much you condemn your investigation.

"The chairman—Strike that out.

"Nelson—if that's the attitude of the witness, I'm through with him.

"Carl C. Bechman, representative from West Virginia, demurred that it seemed only reasonable to accord the witness the same hearing that had been given other witnesses."

* * *

**Adult
Education**

A survey of adult education opportunities in Chicago, by Frank L. Hayes, published in the Daily News, shows the astonishing success of this movement. The universities and colleges with public lectures and extension programs, the settlements, the Art institute, the Adler planetarium, the Field museum, the Adult Education council, the Chicago forum, and many other agencies are conducting elaborate programs. Hear this from S. D. Schwartz, executive director of the Emil G. Hirsch center, 4600 South Parkway, concerning the Monday evening lectures in their hall seating 2800 people: "We have far more than this number seek admission. On several occasions we have had thirty policemen guard our doors from being stormed by people who wanted to hear discussions by eminent speakers on topics of the day. I believe this answers the sad commentary of so many of our critics that the people of our day are interested only in jazz rather than in fundamental problems."

CHARLES T. HOLMAN.

son, the sainted king of Norway, were recalled at the recent opening of the Thondjem exposition and the St. Olaf jubilee in Trondhjem, marking the festivi-

ties attendant upon the 900th anniversary of the death of the crusader at the battle of Stiklestad. Part of the festivities in the ecclesiastical realm centered about the

Special Correspondence from New England

Burrillville, R. I., August 1.

THE National home missions council has a five year program of survey and adjustment. New Hampshire was the first state to be studied. The survey of Maine is just completed, with the cooperation of its in-

The Every Community terdenominational Survey of Maine al commission.

The expense was defrayed by gifts secured by Mrs. Hilda Ives of Portland. The study was limited in scope to the question of providing a Christian ministry for the entire population. Materials were gathered by schedules sent to individuals in each community, supplemented by denominational officials and year-books, and compared with the federal religious census of 1926. In the state as a whole, since 1916, the number of churches has decreased from 1,607 to 1,447; but membership has increased from 255,293 to 294,092 and expenditures from \$2,069,919 to \$4,617,856. Of the total population of 795,000, 598,635 are 13 years of age or over. Of this "adult" population, 17.4 per cent are Protestant church members, and 19.9 Roman Catholic. Considering the large immigration, especially of French Canadians, and the fact that even in rural towns the proportion of foreign-born is 30 per cent, Protestantism has held its own remarkably well. Baptists, Congregationalists, and Methodists include 70 per cent of its total membership.

Overcoming Discovered Church Evils

But it can and must do better, as the personal survey of all towns below 5,000 in population shows. These number 483, with a population of 457,372. Summer visitors add 70,000. In 93 towns there is no Protestant church; but in 12, the population is practically 100 per cent Catholic; and the others are chiefly of very small population. In the remaining 390 townships, there are 845 "active" churches. In those with population less than 1000, 56.5 per cent of the churches have a membership of 25 or less, and only 8.3 per cent of the population are members, compared with 11.1 per cent in towns of 2,500 or over. Considering their weakness, a surprising number, 627, hold a service every Sunday. They raise an average of \$1,437 or \$25.43 for each resident member. The survey finds 131 towns "inadequately churched"; 184 "adequately"; and 159 with provision "more than adequate." In the last group, "the situation calls for some form of adjustment. Some towns are unmistakably overchurched and their churches frankly competitive." This survey must strengthen the movement, in which Maine's interdenominational commission, the pioneer of state federations, led the country. "Exchange of fields" and other types of combination will overcome the overlapping, while "larger parishes," of which the ninth has just been organized, will enable a staff of specializing ministers to give modern church methods

to small and scattered congregations. In the "findings" adopted at Portland, May 16, the "ideals" adopted by the commission in 1928 were reaffirmed. The first and most significant reads: "We divorce ourselves entirely from denominational competition and commit ourselves to the methods and spirit of denominational cooperation."

* * *

An Englishman on the Founders Of Massachusetts

The celebration of the Tercentenary continues throughout the state and through the entire year. Scores of ancient towns are commemorating their early history. Thus Quincy's pageant at "Merrymount," where three hundred years ago English settlers and Indians, conscientious Pilgrims and careless pleasure-seeking colonists clashed, and the jurisdictions of Plymouth and the Bay colonies touched each other, idealized the chief "Chickatabut." The real character and achievements of the Puritans grow as they are studied. Senator David I. Walsh, a Roman Catholic, joins in their praise. June 14 witnessed the climax of the celebration. A parade and public exercises drew 75,000 to the historic Boston common. Ex-President Coolidge was the guest of honor. President Hoover sent a message and appointed personal representatives. A distinguished Englishman, the Rt. Hon. H. A. L. Fisher, gave the oration. He said: "You would not have asked me to follow John Winthrop across the Atlantic, had not you felt that the dividing memories of the past are but as dust in comparison with those deeper things which give to men of the same stock a common outlook on the world and a common sense of human values." To Puritanism he paid tribute: "In the English civil wars, all the forces of the future were ranged on the Puritan side. The modern industrial democracy of Great Britain is the fruit of that faith. . . . Labor they regarded as a sacrament, pleasure as a sin, the making of wealth a sign that their service was acceptable to the Lord. . . . On this side of the Atlantic . . . a tidal wave of immigration, continuing for a decade . . . made New England. Puritans of New England, streaming over the Alleghany mountains . . . carried out on a larger and grander scale the task which the Puritans had accomplished in England. . . . They believed in none of the doctrines of a tolerant and democratic age. . . . Yet wherever the influence of New England penetrated, it carried Congregationalism, town-government, and the school. On this triple foundation, a great liberty-loving, self-improving, God-fearing, but fiercely competitive society was ultimately raised. . . . From this human stock, here accumulated in this short epoch (i. e. 1630 to 1640), at least one-fourth of the population of your republic is said to be derived. And what a fourth! . . . Adorned by the great names of Abraham Lincoln and Benjamin Franklin! In the Bay colony he found the germ of Am-

General Conference of the FELLOWSHIP OF RECONCILIATION

Unity House, Forest Park, Pa.
(in the Poconos)

September 11-14, 1930

Topic:—Overcoming Violence in my Community—

A. J. MUSTE, Chairman

Leaders of discussion:—Louis Francis Budenz, Paul H. Douglas, Mrs. Martha P. Falconer, F. Ernest Johnson, Kirby Page, Mordecai W. Johnson and the Secretaries of the Fellowship.

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erican independence and of "the ideas which molded the American constitution."

New England Snap-Shots

In the Charles river basin lies a replica of the "Arabella," in which Gov. Winthrop led the "Great Migration." It vividly reveals to thousands of visitors the hardships which then, under the most favorable conditions, attended the long voyage across the Atlantic. Only the Governor and Lady Arbella had private rooms. The rest were crowded in cabins and hold, heated only by cannon-balls in pails of sand, while fire on the open hearth and any cooking was possible only in calm weather. The Massachusetts and Boston federations appropriately conducted a service on the vessel, July 27. . . . Some twenty women prominent in civic and social life in Massachusetts have addressed an open letter to Dwight W. Morrow, nominee for the senate from New Jersey, asking how, "if the saloon must never return," he can advocate giving back the liquor problem to the states. . . . The campaign against repeal of the state enforcement law is being vigorously pushed. One poster reads: "Oyez! Ye National Woman's Committee for Law Enforcement, combating ye efforts of agencies outside the commonwealth to break down ye state laws, is sponsoring a series of 'Ye Olde Town Meetings' to put before the voters the actual issues." "The Warrant" continues: "Art. 1. To see if the Town will authorize the sale of Massachusetts." . . . Fears have been expressed regarding the moral effect of the great meeting of the American Legion in Boston in October. We learn that Gen. Francis J. Good, chairman of the committee of arrangements, in consultation with Police Commissioner Hultman, is planning arrangements which will make the occasion worthy of the legion and the history of the entertaining city.

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440 S. Dearborn St., Chicago	

newly reconstructed Trondhjem cathedral, now restored after being nearly 300 years in ruins. According to the plans for this

rededication of the cathedral on July 29, one of the dedicating clergymen will be the Rt. Rev. J. A. Aasgaard, president of

Special Correspondence from Japan

Tokyo, July 4.

THE first half-year of the Kingdom of God campaign in Japan has just been completed. During that period a good start has been made toward the evangelistic goal set by the movement; seventy district committees have been set up and special

meetings have been conducted in ninety different places. About one hundred thousand people have attended these meetings, between seven and eight hundred of them signing inquirers' cards. The Kingdom of God movement is a three-year evangelistic effort participated in by all the leading Christian organizations of the country. It continues and supersedes the Million Souls campaign started by Dr. Kagawa two years ago, and carries on its purpose, although no longer emphasizing the numerical element. The movement is quite decentralized, the greatest importance being attached to the development of the spiritual life of the local church, and to personal evangelism and prayer. Everything possible is being done to keep it from becoming merely "another evangelistic campaign" of which Japan has had sufficient. It is not being exploited as a one-man movement; several score of speakers have been used during the first six months, the "headliners," such as Dr. Kagawa, being reserved for occasional mass meetings.

* * *

Kagawa's Message to Young Japan

Another book from the prolific pen of Toyohiko Kagawa is just off the press. According to the author, it was written in order to introduce the Christian inquirer into a deeper stage of the faith than was explained in his former book, "The New Life Through God," which has had such a phenomenal circulation the past year. The title of the new volume is "Meditations About God." It has fourteen chapters—191 pages—and sells for ten sen! The first chapter is called "God and Doubt," the final chapter "God and Social Love." In between them are such themes as "God and Science," "God and the Finite," "God and the Suffering World," "God and Fate," "God and the Immortality of the Soul," "God and the Mystery of the Cross." The idiom and approach of the book are modern; it should make a great appeal to the student classes, who compose such a large majority of all the Christian "inquirers" in Japan today.

* * *

Trouble Among Students

There are ominous clouds on the horizon of the Japanese student world at present. Although this is notoriously a land in which educational policies—everything from the selection of text-books to the resignation of professors and principals—are often dictated by students through the use of the strike, the past few

months have seen student unrest growing in seriousness. A strike of several thousand students in Nihon university—one of the many private institutions which cater to the thousands who are eliminated by the high entrance standards of first-class schools—has resulted in rioting, bloodshed, wholesale arrests, and a general conviction that the whole affair has been manipulated by communists. Whether the latter charge is true or not, it is noteworthy that in the strikers' manifesto were demands for a 30 per cent reduction in tuitions, and for the granting to the students of a voice in the management of the institution. This is the first time that a school strike has been made on such frankly economic grounds, and much fear is expressed in high places concerning the "syndicalization" of our schools.

* * *

Students Find Jobs Few

Such strikes are but another evidence of the increasing economic pressure which is being brought to bear upon all classes in Japan at the present time. Two-thirds of the students who were graduated in April of this year are as yet without jobs. Of 366 business organizations recently examined by the home office, only 128 employed new men this year and the percentage of university graduates hired has dwindled to 9.2 per cent. A university education—once considered a *sine qua non* to preferment in the business world—is now coming to be looked upon as a doubtful blessing. Long considered immune from manual labor, Japanese students of the present day are seeking jobs as common laborers, thus aggravating the already acute problem of unemployment.

* * *

Hard Times Hit Japan

Signs of increasing hard-times are seen on every hand, especially in the curtailment of luxuries. Although the summer-gift season is now at its height, the great department stores of Tokyo are deserted. Theater seat prices have been reduced 50 per cent or more. One of the leading Japanese theaters has closed its doors for the month of July—usually considered the second most profitable month of the year. The newspapers report that cottages at seaside resorts are renting for 20 per cent less than last year, and that even then accommodations are only half taken. A number of Christian social service organizations are in the midst of drives for funds to send slum children away for summer vacations. The need for such work is clearly seen from the statement recently made by a leading social worker that ninety-nine out of every hundred slum children in the country are suffering from nervous exhaustion arising from insufficient sleep, from living cooped up in houses where whole families sometimes occupy a space only three feet by six in size with no means of relief from the cold of winter or the heat of summer.

WILLIS C. LAMOTT.

August 20, 1930

THE CHRISTIAN CENTURY

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MOTT.

the Norwegian Lutheran church of America. This country will be further represented by the St. Olaf college choir of Northfield, Minn., as well as by several organizations of Norsemen throughout the

CORRESPONDENCE FROM CHINA

(Continued from page 1019)

grave local problem and solve it. He feels that the "life cycle" for Christian individuals and organizations is, try to do something, find yourself insufficient, be driven to prayer until you find power enough, do that task, then tackle a harder, and so on. It is the absence of any evidence of such a process in most Chinese Christian churches which he finds depressing at present. He, therefore, now regrets that any concrete numerical objective was included in the so-called Five-year movement. It has been inevitable that such an object, being tangible, should be overemphasized. The movement is failing, in his opinion, because it did not arise out of any conscious need or desire of the masses of Chinese Christians. The steadily widening gap between the churches and their schools he considers thoroughly alarming. Vigorous, aggressive activity by congregations and the deepening of spiritual life therefore are not possible without an educated, trained ministry.

VERNON NASH.

Special Correspondence from Minnesota

Minneapolis, August 2.

A SUCCESSOR has been found for Dr. John Edward Bushnell, whose ministry at Westminster Presbyterian church has extended over nearly thirty years. It was announced on July 5 that the new pastor is to be Dr. Edwin Westminster F. Rippey, who for the past eight years has been pastor of the First Presbyterian church, Sioux City, Iowa. A native of Geneva, N. Y., and a graduate of Hobart college, Princeton university and Auburn theological seminary, Dr. Rippey will begin in September a ministry in an important and strategic church.

* * *

Father Cleary
Honored

The oldest Catholic priest in Minnesota is Monsignor J. M. Cleary, who was ordained in 1858. He has been pastor for 38 years in Minneapolis, and is the founder of the Church of the Incarnation. Father Cleary was recently honored by a reception in which over a thousand people took part, at the parish house, and tribute was paid both to his religious work and to his civic spirit.

* * *

A Norwegian
Anniversary

The 900th anniversary of the establishment of Christianity in Norway was celebrated on July 27 and will continue through Sunday, August 3. The death of King Olaf, July 29, 1030, has fixed the date, because of the relationship of that king to the state acceptance of Christianity.

* * *

The Church of the
Redeemer

The Universalists, like the Presbyterians,

United States and Canada. The rededication of the cathedral will emphasize the recommitment of Norwegian unity. Political subordination and an absence of national feeling or a suppression of it are said to have been responsible for the long delay in restoring the edifice."

BRITISH TABLE TALK

(Continued from page 1018)

Congregationalists. For the fourth time this conference has been held under the chairmanship of Dr. Horton. It was designed to take a place similar to that of the Modern Churchmen's conference which is held every year in September. Papers were given by the Rev. J. S. Whale on "Christ Worshiped," and by Dr. C. H. Dodd upon "The Christ of the Sacraments." These and other papers ought to be and probably will be preserved for a wider circle of hearers. . . . An appeal has been made by Miss Bondfield, minister of labor, to all parties to help in solving the problem of unemployment insurance. She had to ask the house for power to borrow another £10,000,000 to pay unemployment benefits. If the number of unemployed does not diminish by next March the borrowing powers under the Workmen's unemployment insurance scheme will be exhausted. Of course this insurance was never meant to deal with

ans, are showing a partiality for the east. Rev. Robert Marshall Rice of Beverly, Mass., has been elected assistant pastor of the Church of the Redeemer. Dr. Marion D. Shutter is the distinguished pastor of this church.

* * *

Christian Endeavor
Convention

The 40th state convention of the C. E. is to be held at St. Cloud, July 30 to August 3. The speakers include Dr. E. L. Reiner, pastor of Waveland Congregational church, Chicago; Dr. Arthur J. Bowen, New York city; President Oliver Buswell, Jr., of Wheaton college, Wheaton, Ill., and Arthur Markve, assistant county attorney of Hennepin county, Minnesota.

* * *

New Lutheran
Church

On Sunday, July 20, the cornerstone was laid of the new \$120,000 Calvary Lutheran church, 39th street and Chicago avenue, Minneapolis. The building is to be ready by November 15. Dr. P. A. Mattson, president of the Minnesota Lutheran conference, delivered the principal address.

* * *

Methodist Men's
Rally

A Twin City Methodist men's rally was held under the auspices of the Minneapolis social union at Groveland, Lake Minnetonka, beginning on Friday, July 18, and lasting for three days. Among the out-of-town speakers were Dr. Luther Lovejoy of Chicago, Bishop Edwin F. Lee of Singapore and Dr. E. D. Kohlstedt of Philadelphia.

W. P. LEMON.

the present situation. Already steps have been taken by the three parties to confer together upon this serious matter. . . . The bishops, after spending some time in committee, have resumed their plenary sessions and must soon be drawing near to the end of their labors. It is rumored that much progress has been made in their negotiations with the Orthodox churches, and it may prove that they have come to an understanding with those churches which they have not yet made with either Rome on the one hand, or the Protestant free churches on the other. But this is simply rumor.

EDWARD SHILLITO.

BOOKS RECEIVED

Statistics in Social Studies, edited by Stuart A. Rice for the American Statistical Association. University of Pennsylvania Press, \$3.00. Snowden's Sunday School Lessons for 1931. Macmillan, \$1.35. The Oppression and Exodus in the Light of Recent Research, by Thorwald C. Thorson. Augsburg Pub. House, \$1.50. The Cross and the Dome, addresses on St. Paul's Cathedral, by S. A. Alexander. Oxford University Press, \$1.00. Social Psychology, the Psychology of Attraction and Repulsion, by J. J. Smith. Badger. New Testament Ethics, by C. A. Anderson Scott. Macmillan, \$2.00. We Look at the World, by H. V. Kaltenborn. Henkle, \$2.50. Two Years of Sunday Nights, by Roy L. Smith. Abingdon, \$2.00. Windblown Stories, by Frank Owen. Abingdon, \$2.00. The Heights of Christian Devotion, a Study of the Lord's Prayer, by Doremus A. Hayes. Abingdon, \$2.50. The International Aspect of the Missionary Movement in China, by Chao-Kwang Wu. John Hopkins Press, \$2.50. No Popery, Chapters on Anti-Papal Prejudice, by Herbert Thurston. S. J. Longmans, \$3.00.

For Ministers
For Church School Teachers
For Children

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By CARL S. PATTON

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The price of the book is \$1.25

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THE 20TH CENTURY QUARTERLY gets entirely away from the peculiar teachings of any denomination, and centers its teaching upon the great things of religion. Six denominations are represented on the contributing staff, and every one of these leaders thinks religion in world terms. This Quarterly is a magnificent achievement in Christian unity.

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